

Regg

THE  
**LATTER-DAY SAINTS'**  
**MILLENNIAL STAR.**

No. 8.

JANUARY, 1845.

VOL. V.

HISTORY OF JOSEPH SMITH.

(Continued from page 99.)

Shortly after the foregoing was received, at his request, I enquired and received the following

*Revelation to Sidney Gilbert. Given, June, 1831.*

Behold, I say unto you, my servant Sidney Gilbert, that I have heard your prayers, and you have called upon me, that it should be made known unto you, of the Lord your God, concerning your calling and election in this church, which I the Lord have raised up in these last days.

Behold, I the Lord, who was crucified for the sins of the world, giveth unto you a commandment, that you shall forsake the world. Take upon you mine ordinances, even that of an elder, to preach faith and repentance and remission of sins according to my word, and the reception of the Holy Spirit, by the laying on of his hands. And also

to be an agent unto this church in the place which shall be appointed by the bishop, according to the commandments which shall be given hereafter.

And again, verily, I say unto you, you shall take your journey with my servants Joseph Smith, jun., and Sidney Rigdon. Behold, these are the first ordinances which you shall receive; and the residue shall be made known in time to come, according to your labour in my vineyard. And again, I would that ye should learn that it is he only who is saved, that endureth unto the end. Even so. Amen.

The branch of the church in Thompson, on account of breaking the covenant, and not knowing what to do, sent in their elders for me to enquire of the Lord for them, which I did, and received the following

*Revelation to Newel Knight. Given June, 1831.*

Behold, thus saith the Lord, even Alpha and Omega, the beginning and the end, even he who was crucified for the sins of the world—Behold, verily I say unto you, my servant, Newel Knight, you shall stand fast in the office wherewith I have appointed you; and if your brethren desire to escape their enemies let them repent of all their sins; and become truly humble before me and contrite: and, as the covenant which they made unto me has been broken even so, it has become void and of none effect; and woe to him by whom this offence cometh, for it had been better for him that he had been drowned in the depth of the sea; but blessed are they who have kept the covenant, and observed the command-

ment, for they shall eventually obtain mercy.

Wherefore, go to now and flee the land, lest your enemies come upon you, and take your journey, and appoint whom you will to be your leader, and pay monies for you. And thus you shall take your journey into the regions westward, unto the land of Missouri, unto the borders of the Lamanites. And, after you have done journeying, behold, I say unto you, seek ye a living like unto men, until I prepare a place for you.

And again, be patient in tribulation until I come: and behold I come quickly, and my reward is with me, and they who have sought me early, shall find rest to their souls. Even so. Amen.

The elders now began to go to the western country, two and two, according to the previous word of the Lord. From P. P. Pratt, who had returned from the expedition of last fall, during the spring we had verbal information; and from letters from the still remaining elders we had written intelligence; and as this was the most important subject which then engrossed the attention of the saints, I will here insert the copy of a letter received about this time from that section, dated

*Kaw Township, (Mo.) May 7, 1831.*

" Our dearly beloved brethren;—I have nothing particular to write as concerning the Lamanites; and because of a short journey which I have just returned from, in consequence of which I have not written to you since the 16th of last month. I and brother Ziba went into the county east, which is Layette, and is about forty miles; and, in the name of Jesus, we called on the people to repent, many of whom are, I believe, earnestly searching for truth, and if sincerely, I pray they may find that precious treasure, for it seems to be wholly fallen in the streets; that equity, \* \* \* \* \* The letter we received from you, informed us that the opposition was great against you. Now our beloved brethren, we verily believe that we also can rejoice, that we are counted worthy to suffer shame for his name; for almost the whole country, which consists of Universalists, Atheists, Deists, Presbyterians, Methodists, Baptists, and professed christians, priests and people, with all the devils from the infernal pit, are united and foaming out their own shame. God forbid I should bring a railing accusation against them, for vengeance belongeth to him who is able to repay: and herein, brethren, we confide.

While we were preparing for our journey to Missouri, about the middle of June W. W. Phelps and his family arrived among us, and as he said, to do the will of the Lord, I enquired and received the following

*Revelation to W. W. Phelps. Given, June, 1831.*

Behold, thus saith the Lord unto you, my servant William, yea, even the Lord of the whole earth, thou art called and chosen and after thou hast been baptized by water, which, if you do with an eye single to my glory you shall have a remission of your sins, and a reception of the Holy Spirit, by the laying on of hands. And then thou shalt be ordained by the hand of my servant Joseph Smith, jun. to be an elder unto this church, to preach repentance and remission of sins, by way of baptism, in the name of Jesus Christ, the Son of the living God; and on whomsoever you shall lay your hands, if they are contrite before me, you shall have power to give the Holy Spirit.

Soon after I received the above, elder T. B. Marsh came to inquire what he should do; as elder Ezra Thayre, his yoke-fellow in the ministry, could not get ready for his mission, to start as soon as he (Marsh) would; and I inquired of the Lord and received the following:—

I am informed of another tribe of Lamanites lately, who have abundance of flocks of the best kinds of sheep and cattle, and they manufacture blankets of a superior quality. The tribe is very numerous: they live three hundred miles west of Santa Fe, and are called Navashoes. Why I mention this tribe is, because I feel under obligations to communicate to my brethren every information concerning the Lamanites that I meet with in my labours and travels; believing, as I do, that much is expected of me in the cause of the Lord: and doubting not but I am daily remembered in your prayers before the throne of the Most High, by all of my brethren, as well by those who have not seen my face in the flesh as those who have.

We begin to expect our brother Pratt, soon; we have heard from him only when he was at St. Louis. We are all well, (bless the Lord) and preach the gospel we will, if earth and hell oppose our way; and we dwell in the midst of scorpions, for in Jesus we trust. Grace be with you all. Amen.

P.S. I beseech brother Whitney to remember and write, and direct to me, Independence, Jackson County, Missouri.

OLIVER COWDERY."

And again, you shall be ordained to assist my servant, Oliver Cowdery, to do the work of printing, and of selecting and writing books for the schools, in this church, that little children also may receive instruction before me as is pleasing unto me. And again, verily I say unto you, for this cause you shall take your journey with my servants, Joseph Smith, jun., and Sidney Rigdon, that you may be planted in the land of your inheritance to do this work.

And again, let my servant, Joseph Coe, also take his journey with them. The residue shall be made known hereafter, even as I will. Amen.

*Revelation. Given, June, 1831.*

Hearken, O ye people, who profess my name, saith the Lord your God, for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation in the day of visitation and of wrath upon the nations. And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

Behold, I the Lord commandeth, and he that will not obey shall be cut off in mine own due time; and after that I have commanded, and the command is broken, wherefore I the Lord command and revoke, as it seemeth to me good; and all this to be answered upon the heads of the rebellious, saith the Lord: wherefore I revoke, the commandment which was given unto my servant Thomas B. Marsh and Ezra Thayre, and give a new commandment unto my servant Thomas, that he shall take up his journey speedily to the land of Missouri; and my servant, Selah J. Griffin, shall go with him; for behold I revoke the commandment which was given unto my servants, Selah J. Griffin and Newel Knight, in consequence of the stiffneckedness of my people which are in Thompson, and their rebellions; wherefore, let my servant, Newel Knight, remain with them and as many as will go may go, that are contrite before me, and be led by him to the land which I have appointed.

And again, verily I say unto you, that my servant Ezra Thayre must repent of his pride, and of his selfishness, and obey the former commandment which I have given concerning the place upon which he lives; and if he will do this, as there shall be no division made upon the land, he shall be appointed still to go to the land of Missouri: otherwise he shall receive the money which he has paid, and shall leave the place, and shall be cut off out of my church, saith the Lord God of hosts: and though the heaven

and the earth pass away, these words shall not pass away, but shall be fulfilled.

And if my servant Joseph Smith, jun., must needs pay the money, behold I the Lord will pay it unto him again in the land of Missouri, that those of whom he shall receive may be rewarded again according to that which they do. For according to that which they do, they shall receive; even in the lands for their inheritance. Behold, thus saith the Lord unto my people, you have many things to do, and to repent of; for behold your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways. And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness.

Wo unto you rich men that will not give your substance to the poor, for your riches will canker your souls! and this shall be your lamentation in the day of visitation, and of judgment, and of indignation:—The harvest is past, the summer is ended, and my soul is not saved! Wo unto you poor men, whose hearts are not broken, and whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed for laying hold upon other men's goods, whose eyes are full of greediness, who will not labour with their own hands!

But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs; for, behold, the Lord shall come, and his recompence shall be with him, and he shall reward every man, and the poor shall rejoice, and their generations shall inherit the earth from generation to generation, for ever and ever. And now I make an end of speaking unto you. Even so. Amen.

On the 19th June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, W. W. Phelps, Joseph Coe, A. S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeably to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem should be revealed. We went by wagon, canal boats, and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the fathers of the Campbellites, of Newlitt Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament ('that these signs should follow them that believe,' as recorded in the 16th chapter of the gospel according to St. Mark,) that I ever witnessed among men. We left Cincinnati in a steamer, and landed at Louisville, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, brother Harris, Phelps, Partridge and Co, went on foot by land to Independence, Jackson county, Missouri, where we arrived about the middle of July, and the residue of the company came by water

a few days after. Notwithstanding the corruptions and abominations of the times, and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day; and we made it a rule, wherever there was an opportunity to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting of our brethren, who had long waited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were great, coming as we had from a highly cultivated state of society in the east, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness; how natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the benefit of civilization, refinement, or religion; yea, and exclaim in the language of the prophets: "When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy temple stand unto which all nations shall come in the last days?" Our anxiety was soon relieved by receiving the following

*Revelation. Given in Zion, July 1831.*

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the Saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold the place which is now called Independence, is the centre place, and the spot for the temple is lying westward, upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentle. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold this is wisdom, that they may obtain it for an everlasting inheritance.

And let my servant Sidney Gilbert, stand in the office which I have appointed him, to receive monies, to be an agent unto the church, to buy land in all the regions round about, inasmuch as can be in righteousness, and as wisdom shall direct.

And let my servant Edward Partridge, stand in the office which I have appointed him, to divide the saints their inheritance, even as I have commanded, and also those whom he has appointed to assist him.

And again, verily I say unto you, let my servant Sidney Gilbert plant himself in this place, and establish a store, that he may sell goods without fraud, that he may obtain

money to buy lands for the good of the saints; and that he may obtain whatsoever things the disciples may need to plant them in inheritance. And also let my servant Sidney Gilbert obtain a license, (behold here is wisdom, and whoso readeth let him understand), that he may send goods also unto the people, even by whom he will, as clerks employed in his service, and thus provide for my saints, that my gospel may be preached unto those who sit in darkness and in the region and shadow of death.

And again, verily I say unto you, let my servant William W. Phelps be planted in this place, and be established as a printer unto the church; and lo, if the world receiveth his writings, (behold here is wisdom) let him obtain whatsoever he can obtain in righteousness, for the good of the saints. And let my servant Oliver Cowdery assist him, even as I have commanded, in whatsoever place I shall appoint unto him, to copy, and to correct, and select, that all things may be right before me, as it shall be proved by the Spirit through him. And thus let those of whom I have spoken, be planted in the land of Zion, as speedily as can be, with their families, to do those things even as I have spoken.

And now concerning the gathering, let the bishop and the agent make preparations for those families which have been commanded to come to this land, as soon as possible, and plant them in their inheritance. And unto the residue of both elders and members, further directions shall be given hereafter. Even so, Amen.

## NAUVOO CONFERENCE MINUTES.

*From the Times and Seasons.**City of Nauvoo, October 6, 1844.*

Thousands having arrived on the ground by ten o'clock A. M. Elder P. P. Pratt called the people to order. Singing by the choir. Prayer by Elder Phelps. Some instructions were given by Elder Pratt, when President B. Young having arrived, arose to lay before the brethren the matters to be attended to during the conference. This day will be devoted to preaching and instruction, and we will attend to business to-morrow. If the Twelve could have had their desires when they returned home, they would have set their houses in order, and devoted themselves to fasting and prayer. It has not been the Twelve who desired to have business which pertains to this conference, transacted previously, it was others who urged it on. Some elders who have known the organization of the church from the beginning, have faltered and become darkened. We feel to give the necessary instruction pertaining to the church, and how it has been led, &c. It is necessary that the saints should also be instructed relative to building the temple, and spreading the principles of truth from sea to sea, and from land to land until it shall have been preached to all nations, and then according to the testimony of the ancients, the end will come. When the Lord commences to work upon the earth he always does it by revealing his will to some man on the earth, and he to others. The church is built up by revelation, given from day to day according to the requirements of the people. The Lord will not cease to give revelations to the people, unless the people trample on his laws and forsake and reject him. I request that the Latter-day Saints may pray that we may have the outpouring of the spirit that we may hear, and I wish them to pray for me that I may have strength, and that I may make every principle I speak upon, so perfectly plain, that we may all understand as quickly as when we talk together upon our daily matters.

This church has been led by revelation, and unless we forsake the Lord entirely, so that the priesthood is taken from us, it will be led by revelation all the time. The question arises with some who has the right to revelation? I will not ascend any higher than a priest, and ask the priest what is your right? You have the right to receive the administration of angels. If an angel was to come to you and tell you what the Lord was going to do in this day, you would say you had a revelation. The president of the priests have a right to the Urim and Thummim, which gives all revelation. He has the right of receiving visits from angels. Every priest then in the church has the right of receiving revelations. Every member has the right of receiving revelations for themselves, both male and female. It is the very life of the church of the living God, in all ages of the world. The spirit of truth is sent forth into all the world to reprove the world of sin and righteousness, and of a judgment to come. If we were here to-day and had never heard this gospel, and a man was to come bounding into our midst, saying, he had come to preach the gospel, to tell us that God was about to restore the priesthood and and save the people, &c.; it would be your privilege, and my privilege to ask God in the name of Jesus Christ, as individuals, concerning this thing, whether it was of God, and get a testimony from God that it was true, and this would be revelation. Let us take some of these old fathers for an example, they have heard the gospel, they have been baptised &c., have had hands laid on them for the gift of the Holy Ghost—he has got a family of children, he has been led all his days by his own spirit, but now begins to come to understand he has the right to bow before the Lord and receive instruction from God, from day to day, how to manage his family, his farm, his merchandize, and to govern all the affairs of his house. I will take some of my younger brethren who have received the gospel, they have been ordained elders to hold the keys, &c. What is your privilege? It is your privilege to go and preach the gospel to the world, and to go by the power of the Holy Ghost, and you have no right to go without it. You have been ordained to go forth and build up the kingdom to a certain extent. No man ever preached a gospel discourse, nor ever will, unless he does it by revelation. You will do it

by the Holy Ghost, or when you tell the history of the gospel, the gospel will not be there. It has got to be done by revelation or the gospel you have not got, and when you preach, the people will still be left without the gospel. There never was a prophet on the earth that dictated to the people, but he dictated their temporal affairs as well as spiritual. It is the right of an individual to get revelations to guide himself. It is the right of the head of a family to get revelations to guide and govern his family. It is the right of an elder when he has built up a church to get revelations to guide and lead that people until he leads them and delivers them up to his superiors. An elder will always be a little in advance of those whom he has raised up if he is faithful.

He next showed how the saints are delivered up in their progress from those who give them up to the High Council, and from the High Council to the prophet, and from the prophet to the son, the elder brother, and from the son to his father. Are the keys of the kingdom taken from Joseph? Oh no; well then he still lives. He that believes in Jesus, as Joseph did, will never die. They may lay down their lives, but they still hold the keys. You are not going to be led without revelation. The prophet has stepped behind the veil and you have the right to obtain revelations for your own salvation. Who stood next to the prophet when he was here. You have all acknowledged that the Twelve were the presidents of the whole church when Joseph was not; and now he has stepped behind the veil, he is not here, and the Twelve are the presidents of the whole church. When did Joseph become a prophet? I can tell you, when he became an apostle. Years and years before he had the right of holding the keys of the Aaronic priesthood, he was a prophet, even before he was baptised. There has been a perfect flood of revelation poured from this stand all the time and you did not know it. Every spirit that confesses that Joseph Smith is a prophet, that he lived and died a prophet, and that the Book of Mormon is true, is of God, and every spirit that does not is of anti-Christ.

It is the test of our fellowship to believe and confess that Joseph lived and died a prophet of God in good standing; and I don't want any one to fellowship with the Twelve who says that Joseph is fallen. If you don't know whose right it is to give revelations, I will tell you. It is mine. There never has a man stood between Joseph and the Twelve, and unless we apostatize there never will. If Hyrum had lived he would not have stood between Joseph and the Twelve, but he would have stood for Joseph. Did Joseph ordain any man to take his place? He did. Who was it? It was Hyrum, but Hyrum fell a martyr before Joseph did. If Hyrum had lived he would have acted for Joseph, and then when we had gone up, the Twelve would have sat down at Joseph's right hand, and Hyrum on the left hand. The bible says; God hath set in the church, first apostles, then comes prophets afterwards, because the keys and power of the apostleship are greater than that of the prophets. Sidney Rigdon cannot hold the keys without Joseph, if he had held the keys with Joseph and been faithful he would have been with us. If the Twelve do not apostatize they carry the keys of this kingdom wherever they go. He concluded by requesting all the brethren to tarry with us until all the business is through.—The meeting adjourned, by a blessing from Elder H. C. Kimball, until Two o'Clock.

*Two o'Clock, P.M.*

The meeting was opened as usual by singing and prayer, by elder W. W. Phelps, after which elder John Taylor arose and addressed the people. He said it was with peculiar feelings that he arose to address the congregation. This is the first general conference that has been held where your beloved prophet and patriarch are not present. When I look at the many difficulties and severe trials we have passed through, it fills me with peculiar feelings. I feel happy to see that the people still seem determined to hold on to those principles which have been given to us through revelation. Nothing shall separate us from those principles which we have imbibed, neither life nor death. By the voice of Jehovah we have been sustained and will be sustained so long as we put our trust in him. We have not followed "cunningly devised fables," but those principles which have come from God. So long as we are sustained and upheld by the

arm of Jehovah, we shall stand: mobs may rage, and the rulers may imagine vain things; but God has said, touch not mine anointed and do my people no harm; and if harm does befall them, wo to that man by whom it comes. If our prophets have been taken, they are gone to plead our cause before the Father. And if we are deprived of their persons, presence, and counsel, that is no reason why we should be deprived of the counsel of God to direct us in all our movements whilst pressing our journey here below. We are in possession of the same principles, the same priesthood, the same medium of communication and intelligence, and of those things which will not only secure our happiness here, but hereafter. When we speak of these matters, we speak of things which we know assuredly, and although our prophet and patriarch are taken, all things pertaining to our salvation will roll on and progress with as great rapidity, and can be as effectually secured and accomplished as if they were here themselves. God has secured to us those things in relation to our salvation which has been in his bosom since the world began. He has in his providence seen fit to call our brethren to himself; but he has left others to take their places, who can teach us principles and lead us to those things whereby we may ultimately be clothed with glory, honor, immortality, and eternal life. If we had built upon a false foundation we might have made a mistake in relation to our gathering together to be instructed; but we have not; our present revelations agree with the past. The prophets said that the people would gather together, "those who had made a covenant with God by sacrifice;" and the word and purposes of God must stand unchanged, they do not rest upon any mere casualty. Did the prophet ever tell us that if a certain man should happen to die we should scatter abroad? No! no such thing ever emanated from the mouth of God. We assembled together to fulfill the revelations of the Great Jehovah, to bring about the dispensation of the fulness of times, to build up a Zion to the Most High, that he might be glorified. We are assembled here to bring about great events, to fulfil the things spoken of by the prophets, and secure to ourselves an inheritance in the everlasting kingdom of God. Shall we then be led about by the foolish notions of any man? No! we will not, but we will accomplish those things which are commanded us. We will not be diverted from our course, though earth and hell oppose. Shall we fear the puny arm of man, or the prating of a wretched mobocrat? No! What have we to fear? We have nothing but God to fear.

It is true we have not much to live for, and if we have no hope beyond the grave we should be of all men most miserable. We are oppressed, and slandered and persecuted all the day long; all that I care for is to do the will of God, and secure to myself all those blessings which the gospel will warrant me, I have been brought to the gates of death, but I don't fear it; I care nothing about it. You feel as I do in relation to these matters, for your conduct has proved it during the late difficulties. I know that the majority of the people are endeavouring to serve God with all their hearts, and are they not prepared to die? There is nothing in death we have to fear; it is not half as much to die as it is to be persecuted all the day long. Our great object then is to accomplish the thing that we set out for. When we gathered together we expected to meet tribulation; the elders that preached to you told you this, or else they did not do their duty. We have been told there would be earthquakes in divers places, and pestilence, and war, and persecutions, and distress, and famine. Do these things move us? If the bud is so bitter I wonder what the fruit will be. Don't you expect to be worse off than you are now? John saw an innumerable company and wanted to know where they came from; it was told to him that they are they which came out of great tribulation. That is the path we have got to tread. The scripture says: "Wo unto you when all men shall speak well of you;" but that curse has never come upon us, for there are some few here and there who will not speak well of you. But "blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for Christ's sake." Do you think there is any more evil that they have not said? If there is, let it come. What is it that makes you be evil spoken of? you used to have a good name and reputation where you resided; what is the reason you are now so much spoken against? You have dared to believe the gospel; you have dared to obey it; and that is the reason the world hates you. I know there is

not a better set of men than those by whom I am surrounded ; I know there is not a more virtuous set of people on the earth, and yet all manner of evil is spoken of you. Shall we cry and go mourning all the day long ? No, we will rejoice and be exceedingly glad, for great is our reward in heaven, I feel to rejoice ; we have cause to rejoice for all manner of evil is spoken against us falsely, and I will say hallelujah, for the Lord God omnipotent reigneth. What did we know of God, of religion, of heaven or hell, until it was made known to us through this gospel ? We knew nothing. Why are we taking so much pains to build that temple ? That we may fulfil certain ordinances, and receive certain endowments and secure to ourselves an inheritance in the eternal world. Every man, woman, and child within the sound of my voice, are interested in the building of that temple. We know very little as a people yet, we don't know so much as the former day-saints. The Saviour said to his disciples, " whither I go ye know, and the way ye know ;" but how many of *you* know the locality of the Saviour and the way to go to him ; I know there are some here who know how to save themselves and their families, and it is this which occupies their attention all the day long, and it was this which occupied the attention of our beloved prophet. Abraham obtained promises through the gospel, from God, for himself and his posterity. There were some upon this continent who also obtained promises, in consequence of which the Book of Mormon came forth ! The first thing we have got to do is to build a temple, where we can receive those blessings which we so much desire. Never mind mobocrats, but let us do what God has commanded us. You that are living at a distance, don't fear these cursed scoundrels ; we are all in the hands of God ; we are all the servants of God ; and we are going forth to do the things of God.

He exhorted the saints to be virtuous, humble, and faithful, and concluded by blessing the saints.

He said further, in relation to the baptisms for the dead, that it would be better for the saints to go on and build the temple, before we urged our baptisms too much. There are cases which require being attended to, and there are provisions made for them ; but as a general thing he would advise them not to be in too great a hurry. He said one of the clerks had asked whether any should be baptised who had not paid their tithing ; it is our duty to pay our tithing, one tenth of all we possess, and then one tenth of our increase, and a man who has not paid his tithings is unfit to be baptised for his dead. It is as easy for a man who has ten thousand dollars to pay one thousand, as it is for a man who has but a little to pay one tenth. It is our duty to pay our tithing. If a man has not faith enough to attend to these little things, he has not faith enough to save himself and his friends. It is a man's duty to attend to these things. The poor are not going to be deprived of these blessings because they are poor : no, God never reaps where he has not sown. This command is harder for the rich than the poor. A man who has one million dollars, if he should give one hundred thousand, he would think he was beggared for ever. The Saviour said how hardly do they that have riches enter the kingdom of heaven.

Bishop Miller arose to say that on yesterday the bishops had to go in debt to get some wood to save some poor from suffering, and they wanted to take up a collection to pay the amount ; he was opposed to taking up a collection in the congregation, but necessity required it on this occasion.

After the collection was taken up, the conference adjourned until to-morrow at ten o'clock.

*Monday October 7, Ten o'Clock, A.M., 1844.*

Conference met pursuant to adjournment, and opened by singing and prayer, by elder Parley P. Pratt, after which, President Young arose to exhort the Saints to keep their minds on the business before them, and not to be in a hurry to get away.

The first business that we shall attend to, will be to present the several quorums before the conference, for the purpose of taking an expression of the brethren and sisters, whether they will sustain the officers according to their several appointments. I shall therefore give way, and I am to hear motions and present them to the conference for their action : wherefore,

It was motioned by elder Heber C. Kimball, that we as a church endeavour to

carry out the principles and measures heretofore adopted and laid down by Joseph Smith, as far as in us lies, praying Almighty God to help us to do it. This motion was put to the conference by President Young, and carried unanimously.

President Young said by way of explanation, that, this is as much as to say that we receive and acknowledge Joseph Smith as a prophet of God; being called of God, and maintaining his integrity and acceptance until death.

Elder H. C. Kimball then moved that we carry out all the measures of Hyrum Smith, the prophet and patriarch of the church, so far as in us lies, by the help of God.

This motion was also carried unanimously.

President Young said, this is an acknowledgement, that he lived approved of God, and died a martyr for the truth.

Elder W. W. Phelps moved that we uphold Brigham Young the president of the quorum of the Twelve, as one of the Twelve, and first presidency of the church.

This motion was duly seconded, and put to the church by elder John Smith, and carried unanimously.

Moved by President John Smith, and seconded, that we receive elder Heber C. Kimball as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Orson Hyde as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Parley P. Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder William Smith as one of the Twelve and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive elder Orson Pratt as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John E. Page as one of the Twelve, and that he be sustained as such, by the church. Carried unanimously.

Moved and seconded, that we receive Elder Willard Richards as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder Wilford Woodruff as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder John Taylor as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved and seconded, that we receive Elder George A. Smith as one of the Twelve, and that he be sustained as such by the church. Carried unanimously.

Moved by Elder H. C. Kimball that Elder Amasa Lyman stand in his lot. The motion was seconded.

President Young said, by way of explanation, that Elder Amasa Lyman is one of the Twelve, just in the same relationship as he sustained to the first presidency. He is one in our midst and a counsellor with us.

The motion was then presented and carried unanimously.

Moved and seconded, and after some discussion, carried unanimously, that Elder Lyman Wight be sustained in his office, to fill the place of Elder D. W. Patten, (martyred,) but not to take his crown, for that, as the Lord has said, no man can take.

Elder Snow moved that George Miller be received as the president of the High Priest's quorum. Carried unanimously.

President Miller moved that Noah Packark and William Snow be sustained as counsellors. Carried unanimously.

President John Smith moved that William Marks be sustained in his calling as president of this stake.

Elder W. W. Phelps objected, inasmuch as the High Council had dropped him from their quorum.

Elder S. Bent explained and said, the reason why the High Council dropped Elder Marks was, because he did not acknowledge the authority of the Twelve, but the authority of Elder Rigdon.

President Young said that a president of a stake could be dropped without taking his standing from him in the church. But not so with the first presidency or the Twelve. A president of a stake is only called for the time being, if you drop him he will fall back into the High Priest's quorum.

The motion was then put, but there were only two votes. The contrary vote was put and carried by an overwhelming majority.

Elder H. C. Kimball moved that Elder John Smith stand as the president of this stake. Carried unanimously.

President Young then said, the Macedonia church must select their own man for a president, as Elder John Smith is coming here.

President John Smith moved that Elder C. Rich be one of his council. Carried unanimously.

Moved and seconded, that S. Bent, James Allred, Dunbar Wilson, George W. Harris, Wm. Huntingdon, sen., Newel Knight, Alpheus Cutler, Aaron Johnson, Henry G. Sherwood, Thomas Grover, Ezra T. Benson, and David Fulmer, be sustained as the high council. Carried unanimously.

Elder H. C. Kimball moved that Elder Joseph Young stand as first president over all the quorums of the seventies. Carried unanimously.

Moved and seconded, that Levi W. Hancock be sustained as one of the presidents of the seventies. Carried unanimously.

Moved and seconded, that Daniel S. Miles be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Zerah Pulcipher be sustained as one of the presidents of seventies. Carried unanimously.

Moved and seconded, that Josiah Butterfield be cut off from the church. Carried unanimously.

President Young showed that it was because he had got a little money and was lifted up.

Moved and seconded, that Henry Herriman be sustained as one of the presidents of seventies. Carried unanimously.

President Young said, that the seventies had dropped James Foster, and cut him off, and we need not take an action upon his case.

Moved and seconded, that Jedediah M. Grant take the place of J. Butterfield in the quorum of seventies. Carried unanimously.

Elder H. C. Kimball moved that N. K. Whitney stand as our first bishop, in the church of Jesus Christ of Latter-day Saints. Carried unanimously.

Moved and seconded, that George Miller stand as second bishop. Carried unanimously.

Moved and seconded, that Samuel Williams retain his office as president of the elders quorum. Carried unanimously.

Moved and seconded, that Jesse Baker and Joshua Smith be sustained as his counsel. Carried unanimously.

Moved and seconded, that Stephen M. Farnsworth retain his office as president of the priests. Carried unanimously.

Moved and seconded, that E. Averett retain his standing as president of the teachers. Carried unanimously.

Moved and seconded, that Jonathan H. Hale, Isaac Higbee, John Murdock, David Evans, Hezekiah Peck, Daniel Carns, Jacob Foutz, Tarlton Lewis, and Israel Calkins, be sustained as bishops in their several wards. Carried unanimously.

President Young being fatigued gave place for Elder P. P. Pratt, who got up to preach his old sermon, viz., "That we continue our united and ceaseless exertions to build this temple." He referred to the discoveries of Elders Rigdon and Samuel James. They said nothing about building the temple—the city—feeding the poor, &c. We heard a great deal about the Mount of Olives—brook Kedron—Queen Victoria—great battles, &c. This brought to my mind a good text in Webster's Spelling-book, the "Country Maid and the Milk Pail." He then went on to shew the importance of "building the temple." He bore testimony that the people had harkened unto the voice of the Lord, and to his commandments, and

that they were still hearkening, and, consequently, we should be sustained here until we shall complete the temple, and receive our endowment. He showed the consequences if we did not build it, that "we should be rejected as a people, with our dead." When the elders go abroad to teach the people, let them teach what we have to do, and what is depending on us, and not spend their time in quoting multitudes of scripture to prove one point. We went to build up Nauvoo, never mind Gog and Magog, the brook Kedron, &c., never mind the old countries; God has something to do there by and by, but not just now. He recommended the brethren to make improvements and enlarge themselves without fear; for we shall not be moved till God suffers it. We are the only people who do not fear death, we have no need to fear it. He next said, he would give the people a little religious advice. He advised those who had means to go to getting sheep to consume the vegetation and raise wool, by which means our women would be well employed in manufacturing the wool. He said, in proper time, we shall have gold and silver, and food and clothing, and palaces in abundance: we will create them by our labour.

President Young advised the saints to come, after intermission, prepared to tarry till evening if necessary. They have much instruction to give and want an opportunity to give it. He advised the saints to call and get O. Pratt's Mormon Almanac, which is something new.—After some few exhortations he closed the meeting till two o'clock by blessing.

*Two o'Clock, P.M.*

Meeting opened by singing, and prayer by Elder John Taylor, after which Elder Taylor presented a communication from Mr. Small, declaring his full faith in Elder Rigdon's doctrine. Moved and seconded, that he be cut off from the church. Carried unanimously.

Elder H. C. Kimball addressed the congregation on the principles of salvation by the celestial law. He went on to show the order of the resurrection, and that there are different orders or degrees, wherever death finds us the resurrection will take hold of us. We desire to obtain a fulness of celestial glory, but many will be disappointed. It is for this that we pray every day that the Lord will spare our lives that we may obtain it. President Joseph never rested till he had endowed the Twelve with all the power of the priesthood, because he was about to pass within the veil. He designed that we should give it to you and you cannot be saved without it. You cannot obtain these things until that house is built. I and my brethren are willing to do all that lies in our power to finish that house for your benefit, that you may go where Joseph is gone. We have got to carry out Joseph's measures and you have got to assist us. When Jesus was upon earth his time was spent in endowing the twelve apostles that they might do the things he had left undone, and carry out his measures, and upon the same principle we carry out Joseph's measures. We have no rest—don't sleep half as much as you do. We need your prayers. It is necessary to put away all wickedness from our midst,—all grog-shops and bad houses. Drunkenness, and such things, will be our overthrow, if we are ever overthrown. The best way to put these things away is, never to frequent such places. It is necessary for us to put away all this frolicking and dancing over the blood of the prophet, where it was drenched in blood from the coffin. When the prophet had a dance at his house he said everything against it he could, and now men go and practise the same things. Shall we put these things away? I say, yea. We have an ungodly race here among us who are leading our young people away.—They will open their doors and let men go in, and say everything against the Twelve and the church they are capable of. I never frequent such places. I cast them far from me. Are you not under the same obligations and responsibility, ye elders, high priests, teachers, deacons, and members?

He then went on to show that the saints could not obtain the blessings they want until the temple is finished. We want all to pay their tithing that they may receive the blessings.

President Young arose and said that, it had been moved and seconded that, Ashael Smith should be ordained to the office of Patriarch. He went on to show

that the right to the office of Patriarch to the whole church belonged to William Smith as a legal right by descent. Uncle Asahel ought to receive the office of Patriarch in the church.

The motion was put and carried unanimously.

President Young wanted to say a few words on the principles of tithing. There has been so much inquiry, it becomes irksome. The law is, for a man to pay one-tenth of all he possesses for the erecting of the house of God, the spread of the gospel, and the support of the priesthood. When a man comes into the church, he wants to know if he must reckon his clothing, bad debts, lands, &c. It is the law to give one-tenth of what he has got, and then one-tenth of his increase or one-tenth of his time. A man comes and says, he was sick six months, and what is required of me? Why, go and pay your tithing for the time you are able to work. Some say, they have been preaching, and want to know if that don't pay their tithing. Well, it will if you want to have it so. He then went on to recommend the brethren not to sell their grain but bring it into the city and store it, and not take it to Warsaw. He next referred to L. Wright's going away because he was a coward; but he will come back and his company; and James Emmett and his company will come back.

How easy would it be for the Lord, if an army of mobs was to come within one mile of this place, to turn the north-west winds upon them, and with snow, hail, and rain, make them so, that they would be glad to take care of themselves and leave us alone. He then referred to the Missourians, when Joseph and others went to jail, snapping their guns at the brethren, but their guns would not go off, &c. The Lord never let a prophet fall on the earth until he had accomplished his work, and the Lord did not take Joseph until he had finished his work, and it is the greatest blessing to Joseph and Hyrum, God could bestow to take away, for they had suffered enough. They are not the only martyrs that will have to die for the truth. There are men before me to-day who will be martyrs, and who will have to seal their testimony with their blood. I believe this people is the best people of their age that ever lived on earth, the church of Enoch not excepted. We want you to come on with your tithes and offerings to build the temple; and when it is finished we want you to spend a year in it, and we will tell you things you never thought of.

The Twelve then proceeded to ordain Asahel Smith as follows:—

Brother Asahel Smith, in the name of the Lord Jesus Christ, of Nazareth, we lay our hands upon your head to ordain you to the office of Patriarch in this last church of Jesus Christ, and we bestow upon you the keys and power, and the right and authority of blessing as a Patriarch in the church of Jesus Christ—and, we say unto thee, that thou shalt be father to many. Thou shalt feel the spirit of the Lord more than thou hast ever done heretofore. Thy heart shall be enlarged, and it shall be thy delight to bless thy family, and thy posterity, and the fatherless, and widow; and the spirit of the Lord will rest upon you to predict upon the heads of those on whom you lay your hands, things that shall be hereafter,—even in the eternal world. We ask thee, O Lord, in the name of Jesus Christ, that thou would send thy Spirit upon this thy servant, that his heart may circumscribe the wisdom and knowledge of this world, and be enlarged so as to comprehend the things of eternity. We say unto thee, thou art blessed—thou art of royal blood, and of thy lineage shall arise great and powerful men on the earth. We seal upon you the powers we have mentioned with the keys thereof upon your head in the name of Jesus Christ. Thou art the anointed of the Lord, one who shall stand in the latter days and be a pillar in the church of the living God, and one in whom the saints of God may trust to ask counsel. These blessings we seal upon you in the name of Jesus Christ. Amen.

President Young then said, we want the conference to continue to-morrow for business. We want the high priests' quorum together. President Miller will organize them on the right of the stand.

The presidents of the seventies will organize all the seventies. We want to select a number of high priests to go through the states to preside over congregational districts. Then we want to have the elders quorum organized that we can take

out the elders quorum and fill up the seventies. We want all the seventies to be here and their presidents. We want them organised and begin to fill up the second quorum and then the third and the fourth, to the tenth. The business of the day will be to ordain the presidents of the seventies and then fill the quorum of seventies from the elders' quorum, and select men from the quorum of high priests to go abroad and preside.

The conference then adjourned until to-morrow at nine o'clock, by blessing from president John Smith.

*Tuesday Morning, October 8th, 1844.*

Previous to opening the services of the day, elder John Taylor made some remarks on our temporal economy. He proceeded to say, that we have the means of wealth within ourselves. We have mechanics of every description, from every country; men who are capable of carrying through any branch of manufacture. We want capital to commence with; but is not necessary to wait for a very large amount, for it is safer to go to work with small means than with an immense sum; for a rich man is very apt to overlook himself, and for want of proper calculation often scatters his means without accomplishing any benefit to community. We can be made rich by our own enterprise and labour. Look at Great Britain! how have they obtained it? They have obtained it by encouraging their own manufactures. It is true, the poor are oppressed there; but it is not the manufactures that oppress the people. We are not going to start anything on a large scale: our calculation is to have the saints manufacture everything we need in Nauvoo, and all kinds of useful articles to send abroad through the States and bring money here. Franklin says, time is money, and we want to spend our time in something that is useful and beneficial. Since we come here we have laboured under every disadvantage. We have purchased Nauvoo, and much of the surrounding country, which has taken all our money. We have no need now to purchase more land; we now want to hit upon a plan to enable you to take your hands out of your pockets and build work shops and other places of industry. We have silk weavers, and cotton weavers, and every kind of mechanics that can be thought of. We want these to come together, and we want those who have money to lay it out and find them work. We have men here who can take the raw silk, and from that carry it through every process and manufacture the shawls and dresses our women wear. We want to purchase raw cotton and manufacture it into wearing apparel, &c. If we can manufacture cotton, silk, and woollen goods, we can keep our money at home; we will encourage home manufacture, as the Quakers do. We want all the cutlers to get together and manufacture our knives and forks, &c., &c. I know that we, as a community, can manufacture every thing we need. But I must now desist as the time to commence meeting has arrived.

Elder H. C. Kimball now appeared and took charge of the meeting, which was opened by singing and prayer, by elder W. W. Phelps.

Elder G. A. Smith moved that all in the elder's quorum under the age of thirty-five should be ordained into the seventies, if they are in good standing, and worthy, and will except it. The motion was seconded and carried unanimously.

Elder H. C. Kimball stated that president Joseph Young's wife was very sick and he wished to have her blessed, that brother Young might tarry and perform the duties of his office, and if the congregation would bless her let them say amen, and all the congregation said amen.

He then recommended all those elders who are under the age of thirty-five, and also all the priests, teachers, deacons, and members, who are recommended to be ordained, to withdraw and receive an ordination into the seventies, which was done.

President B. Young then appeared and proceeded to select men from the high priest's quorum, to go abroad in all the congregational districts of the United States, to preside over the branches of the church, as follows:—

David Evans, A. O. Smoot, Edson Whipple, Harvey Green, J. S. Fulmer, J. G. Divine, J. H. Johnson, Lester Brooks, J. B. Nobles, Rufus Fisher, D. B. Huntingdon, Jefferson Hunt, Lorenzo Snow, William Snow, Noah Packard, A. L. Tippets, J. C. Kingsbury, Jacob Foutz, Peter Haws, Thomas Gates, Simeon

Carter Albert Brown, Levi Gifford, Elijah Fordham, Edward Fisher, Franklin D. Richards, Isaac Clark, J. S. Holman, Wandell Mace, Charles Thompson, John Murdock, John Chase, A. L. Lamoreaux, E. T. Benson, Thomas Grover, C. L. Whitney, Addison Everett, Moses Clawson, William Parks, George Colson, H. W. Miles, Isaac Higbee, Daniel Carns, Joseph Holbrook, John Lawson, Abel Lamb, J. H. Hale, G. D. Watt, J. W. Johnson, L. T. Coons, J. L. Robinson, Howard Corey, M. Serrine, Pelatiah Brown, E. H. Groves, G. P. Dykes, Willard Snow, Wm. Felshaw, Winslow Farr, Shadrach Roundy, S. B. Stoddart, E. D. Wolley, Solomon Hancock, Abraham Palmer, James Brown, R. Mc. Bride, W. D. Pratt, Martin H. Peck, Morris Phelps, D. Mc Arthur, Archibald Patten, L. H. Ferry, Charles Crisman, Lyman Stoddart, Arnold Stevens, David Fulmel, Joseph Allen, Andrew Perkins, Daniel Carter, W. G. Perkins, Graham Coltrin, D. H. Redfield, Titus Billings, Harvey Olumstead, Daniel Stanton.

President Young explained the object for which these high priests were being sent out, and informed them that it was not the design to go and tarry six months and then return, but to go and settle down, where they can take their families and tarry until the Temple is built, and then come and get their endowment, and return to their families, and build up a stake as large as this.

President Young selected from the elders' quorum some to be ordained high priests, whose names for want of room are omitted for the present.

He also selected a number more to go into the seventies, after which, the remainder of the morning was spent in calling out the several quorums of seventies, and giving charges to the several presidents.

Brother Joseph L. Haywood was ordained under the hands of Elder B. (Young, H. C. Kimball, and P. P. Pratt, to be a bishop to the church in Quincy, Illinois.

Previous to adjournment, the presidents of the seventies ordained upwards of four hundred into the quorums of the seventies, and the presidents of the high priests' quorum ordained forty into their quorum.

The meeting then adjourned until two o'clock, p. m.

*Two o'Clock, P.M.*

Conference resumed business. Those presidents of the seventies who were present, and had not received an ordination to the presidency over the seventies, were called out and ordained, under the hands of President Joseph Young and others.

The remainder of the afternoon was spent in filling up the quorums of seventies, and at the close, eleven quorums were filled and properly organized, and about forty elders organized as a part of the twelfth quorum.

President B. Young then said that the elders, young men who are capable of preaching, will be ordained; but do not be anxious. You must now magnify your calling. Elders who go to borrow horses or money, and running away with it, will be cut off from the church without any ceremony. They will not have as much lenity as heretofore. The seventies will have to be subject to their presidents and council. We do not want any man to go preaching unless he is sent. If an elder wants to go to preaching let him go into the seventies. You are all apostles to the nations, to carry the gospel; and when we send you to build up the kingdom, we will give you the keys, and power and authority. If the people will let us alone we will convert the world, and if they persecute us we will do it the quicker. I would exhort all who go from this place to do right, and be an honour to the cause. Inasmuch as you will go forth and do right you shall have more of the spirit than you have had heretofore. We have had a good conference; we have had beautiful weather, and no accidents; and if you will go and do honour to the Lord for this, say amen; and all the people said, amen.

On motion, the conference adjourned until 6th April next, at ten o'clock, A. M. Meeting dismissed by prayer, from Elder H. C. Kimball.

BRIGHAM YOUNG, President.  
WILLIAM CLAYTON, Clerk.

## ADDRESS TO THE SAINTS.

**BELOVED SAINTS**—I wish to call your attention to an important subject, a subject that involves important consequences. First, the saints as a people are called with a holy calling, yes, a call from the Saviour of the world by direct revelation to his servant Joseph, to whom was given the authority of the Holy Priesthood (that was taken from the earth in consequence of a departure from its ordinances, after the days of the Apostles,) and to him was given a commandment to call upon the inhabitants of the earth to repent, and inasmuch as they repented to administer unto them the ordinances of the gospel, and also to ordain others unto the same power in order to build up the church of Christ again on the earth, and gather together the honest in heart to Zion, the dwelling-place for the pure in heart, that they might be prepared for the coming of the Son of God.

To effect this great purpose of God, is given the authority of the Holy Priesthood, and the pure unadulterated principles of life and salvation are committed to the care of the servants of God, by which the understandings of men are enlightened, and their judgments informed, and by which they know that they are heirs of eternal life. Oh, how important is the position of those who are appointed and ordained to watch over those doctrines and principles, given by the author of our existence for the salvation of the workmanship of his hands.

What humility should we possess when we stand before God, and our fellow-men to point out the way to eternal life. How careful should we be, lest through vain glory and the love of self-esteem, or to gain the applause of the world, we should depart from those pure principles committed to our charge, and lead men astray, by which they come short of the glory they anticipate; how can we meet them at the bar of God, under such circumstances, and not find the blood of souls in the skirts of our garments. O, ye Latter-Day Saints, prove to the world that ye have received the spirit of truth, by speaking the truth on all occasions, by keeping your word sacred when you promise, dealing uprightly with all parties, not shunning to declare the truth, both by precept and example.

Know this, dear brethren, that all the powers of darkness with mobs combined, can never destroy the church of Christ established upon the principles of truth, and revelations from God. No, brethren, the power of destroying the church of God, remains only in the church itself, and it can only be effected by a departure from the principles of truth; for when the church ceases to be governed by the laws of heaven, it ceases to exist; inasmuch as we are servants of him whom we obey. The preservation of these principles, pure and unadulterated, can only be effected by the united exertions of the saints, both those who have the priesthood, and those who have it not. When we consider the responsibility of the Twelve Apostles, on whom is laid the burden to regulate the affairs of the church in all the world, and to see that the gospel is proclaimed in its purity to all nations. Let us consider them as members of the church whom God has appointed as his servants, to whom he has committed the watch-care of the whole, and when the Lord speaks through them, and communicates that intelligence by authorized servants, let the saints give heed, but not otherwise, and by so doing, they will avoid being troubled with false doctrine by those who come to them without being sent, proclaiming strange things in order to exalt themselves in the eyes of men.

Let the saints understand the order, that those who are appointed to preside over the church in Britain, are responsible to God and the authorities of the church who placed them in that position, to preserve the purity of the principles of the plan of salvation, and the order that God has instituted, and to see that there is no departure from the laws of God; and with a due sense of our important duty, we shall take heed to communicate all things necessary for the building up and instruction of the saints; therefore, let them give no heed to the false charges that are brought against the authorities by aspiring individuals, who do so as an apology for their own proceedings, and in order to obtain followers with them. Give little heed to such individuals, and they will not trouble you long. My brethren in the priesthood, let me exhort you to proclaim the first principles of the gospel to those out of the kingdom of God, that they may find their way into it, and teach them who are in the church, to live the life of a saint of God, and that it will be by purity of principle, exemplified by the life and conduct of the saints, that will make the church of God triumphant over error and every false principle, and secure to us eternal life in the kingdom of God.

I wish further to say to the Saints, that as there is a rumour abroad that if the temple in Nauvoo was not completed so that the Saints could assemble in it, and receive this endowment on the 16th of April, 1844; that God would reject the Saints as a people, and with this impression some have ceased to contribute towards its completion, and I now wish to say what I have heard from the mouth of our beloved Prophet, three or four